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WEDNESDAY APRIL 28, 1963
 Played On June 13, 1963

So, here we are. The question is always: How are we? Where-
 ever we are, how we are. It does not matter very much what we do;
 at least not in the beginning because when we start to study our-
 selves and try to become acquainted with what we are, anything
 that we do, anything that we feel and anything that we think is
 material. And, if I want to find out what I am, I really should
 not make any distinction in selecting what I should be and what I
 should not be. Because, if I start to say to myself, "This I must
 not do" or, "Such a thing I ought to do", or even when I make a
 much stronger statement that, when I come to a conclusion that I
 have done certain things and I say, "I should not have done it", my
 assumption is that I expect that I know what is right and what is
 wrong or that ~~now~~ also I have so much knowledge of myself that ~~now~~
 when I make a statement that I am not doing this but I should have,
~~xxxxxxx~~ I base it on an assumption that I am different from whatever
 the results may be. And, when I see the results and I must honestly
 confess that that is me and I am surprised, my first tendency is
 always to say that it is not really me or, if it is me, it is not my
 fault. And I assume many times that I know much more about myself.
 And, as soon as I used the words, "I should not have done that", I
 assume that I could have or, rather, that I ought to be able to be
 different. And that I have not been different and, instead of
 accepting the fact that I was not the way I thought I should have
 been, I blame conditions for it or I hope that the next time when I
 am in a similar situation that I again will be different because then
 I will have profited by the experience that I have had before.

It takes a long time before I can accept myself as I am. And
 this, of course, is the requirement of work because, regardless of
 that what I see, if I am willing to take it, that that is me and

not something else or that it is me not as a result of outside conditions but that it is me as I really am; and that I must face that particular fact, that I am that and there is no maybe about it; that I have to accept it without wanting to explain it or to try to introduce some other kind of an element so that I can live with it a little easier so that it does not give me so much pain. Because many time when I see myself and I realize I have behaved in a certain way, I think about it and I feel it and then I start and I come to a conclusion that I really should not have been that way and if only such and such would have happened, then I would have been different. And I must come to a conclusion at times that it would not have been different even if the conditions had been different. I am what I am. And the truth about myself is extremely difficult to accept.

You see, all of this presupposes that I am trying to be impartial; that I am not identified with myself. As soon as I try not to identify, I do away with rationalization processes and explanations and even pigeon hole certain manifestations as belonging to a certain category which either I like or I dislike or for which I will blame other people or different kind of conditions.

This kind of work, this kind of trying to become more honest and really to see what one is and the acceptance of that what one is on whatever level one is. For that reason, any form, any kind of manifestation, any kind of experience in my life is useful.

So, when I try to learn to see myself as I really am and not criticize it but accept it, I have made the first step on the road of becoming a little freer from myself. And it is then as is something in me can see that what takes place. This is one of the most difficult realizations. And when one starts to work and after one has a few experiences of that kind and one comes to conclusions that: in it really me, that one does not want to accept it. And still, it becomes

so obvious that one is that and constantly one accumulates more and more data that indicates that that is the only way by which I can actually see the truth, that then I will have the strength to continue and that I will remain adventurous enough ~~as~~ to say to myself, "Come what may, I will accept whatever it is that I am because, if I do not, I will never get any where since I never will have any particular foundation to stand on or I will not even know how is the instrument with which I have to work."

I have to work with what I am. That is my personality. That is the way I am in ordinary life, the way I behave, the way I am partly essentially and partly on the periphery, partly the way I to the outside world appear to be and partly the way I myself know at times what I am, even if I hide my particular feelings or thought and that my manifestations, that ~~xxx~~ is, the active physical expression of it probably belies what what I really think or feel.

These are the questions, of course, that we become interested in. And then at such a time when I really see what I have at my disposal, what I can count on and what in truth is me, then then I come to a conclusion that there is not very much that I can really call myself.

These things take time. Do not hurry. But be honest and try to accumulate if you can, every day, certain forms of material that belong to you. It is a study. It is not as yet any attempt of waking up. It is to become acquainted with oneself and you know where you are and what you can do and what you could expect so that gradually you will eliminate this word, "I should have been different." I make a statement, "I have been like that; like it or not, that was me. This was my voice. This was my education. This was my attitude. This was nervousness." And it is not that I then, in that moment of nonidentification, do not criticize it in a certain way because I find a

because I find a word for what I have been. But it does not mean that I, because I criticize it, I have, at the same time, an idea that I could have been different. The fact that I was that way is more than enough for myself to question that could I actually have been different.

So then there are two roads. One is that I say, "I must have more control over myself. I ought to be able not to say certain things when I do not want to say them; or that I can actually manifest something even if I do not feel ~~that~~ it; that I can, you might call it, act so that I then, in that way, have a different kind of a relationship with someone else and that, for the time being I could become a hypocrite."

It is one way and we do it quite often. And that is the way many times we live in order to be a little bit, well, to make it easier for oneself that I do not have to face certain difficulties and that I do not always want to tell the truth to others. And that even if I know I am a little bit lying, I will find an excuse for it because it is really not lying when I say that. Altho someone else can have the wrong impression, I did not mean it that way. And I become very quick in trying to be clever.

It is one way in which one can live and in which on Earth one can have many relationships and, for the time being, it can be quite satisfactory; particularly when I am a little bit more clever than someone else. And then, in such a time, at such a time, if I stretch my conscience a little, I really do not mind it because I constantly will say, "Oh yes, I know it. At any time when I really want to tell the truth, I would tell the truth." Of course I do not, because there are many times that I cover up and I do not want someone else to see what I really am; partly because I am ashamed of it, partly because I am in fear of criticizing, of being

criticism from someone else towards me. And also, I do not want to experience that kind of suffering and so I go thru all kind of contortions in order to get along with people. And very often it is a question of what do they think of me so that they will like me, so that I can be, as it were, at home with them. And, if I am at home, then I am asleep because nothing else will then disturb me any longer. And I really prefer such a state of staying the way I am. And I really hate anyone who disturbs that particular kind of sleep.

It is one way in which we are taught to behave in ordinary life. And we call it 'education'. That is the way we are with others, that is the way we are with ourselves because gradually, when I believe it as far as other people are concerned, very soon I start to believe it myself. And that the impression that I have of myself is usually a little better because I prefer to indicate to others and gradually to myself that I am not as bad as some people might think.

It is not a question of being bad or not. It is a question of being awake or not. It is a question of seeing myself as I am or wanting to create the impression to someone and to myself so that I can ~~may~~ live better with myself and can continue in the direction that I really feel I want to, to satisfy certain desire on my part, either physically or emotionally or intellectually.

This kind of truth is very difficult to come by, because we are so used to go the other way. That is, to be a good man, so-called, to be kind, to be considerate and thoughtful, to be recognized, to be a success. What happens if one takes away all these various things that we are now proud about and that we actually can see ourselves as we really are, without ~~without~~ anyone telling us how wonderful we are? If we take away these so-called friends who, if we slap on their back they will scratch ours? If we take away many of these things, if we could imagine how it would be on an uninhabited island and we live there and to be free to do as we please? How are we when

We are alone, when no one is looking? When we really can let our hair down and have no particular desire of keeping it up; that we can be lazy if we want to be lazy; that then, when we are alone that we can lie down on a couch and rest a little bit and find an excuse, naturally that because we have worked a little so we must rest. And then maybe we ^{actually} fall/asleep and someone disturbs us and then something is still indicative that we have been asleep and we deny it and say, "Oh now, I have not been asleep." You are in bed a little longer in the morning and someone phones you and says, "Did I wake you up?" and you so, "Oh no. I have been awake already for several hours. I have done already such a tremendous amount. I was out, etc, etc."

We are stupid. Any time that we continue to say such things, we are getting away further, not only from the truth, but also from the possibility of actually developing in we are interested in the possibility of that kind of an evolution. And for that, we have to be very clear that we want to develop in a certain direction. And that that direction is not the direction that we usually are acquainted with.

So, it has nothing to do with ^{our} pride. It has nothing to do with our ability. It has nothing to do with vanity. It has nothing to do with position. It has nothing to do with recognition by someone else. It even has nothing to do with place in society. It has nothing to do with I know so and so who is, you know, he is vice president, a very important man and he is my friend; things of that kind. And how often do we use it in order to give us, ourselves, a little position so that then people will say, "Oh my, you are not the person, oh." Particularly if I am published; I have been known a little, written up, some publicity, some shows, that is, maybe I have paintings, maybe I play a little, maybe I wrote a book and give lectures, these things you know are vanity.

They are good for ordinary life. I do not deny the value, naturally not. Sometimes, for that reason, publicity is very good because then people will recognize that I am worth something in connection with every one else and then the possibility exists that I might be paid for it or that someone will come to my door and say, "I want to meet you." Of course it is pleasing and that is what keeps one on that road.

Of course, there is another way of looking at life. It is a way by which one sees oneself. And when one starts to divest oneself completely of all this extraneous, I call it for a moment nonsense, because it is something that you will never take with you. And it is not a question of trying to extend one's life after death. I am not particularly interested in that because that could come as a logical result of the way one lives at the present time. And it is quite certain that if I live, giving attention to all the things that are around me and that belong to Earth, that then, when I die, that is, when my body which belongs to Earth returns to it and all the various attributes which belong to that also, necessarily must drop away. And if my life is based on the contact of that kind, then, when I die, nothing is left. But I am not interested particularly in seeing if anything is alive after that. It could be and sometimes it is very interesting to philosophize about it. And, perhaps at times it can give a certain indication of the direction I want to go because maybe it is worthwhile. I do not have to express it in the terminology of 'I will go to Heaven' or that if I actually could become a spirit that I then will have a certain kind of life of freedom which I do not have as long as I have a mortal body and things of that kind. Of course, I am not saying that it is true and I am not saying it is not true. It is probable, yes.

But we are interested in tomorrow, in today, in a week from

today, in a year, in what we now wish to do, in what now could be done, in what now, if I again meet ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ that we could say, "What have I done in that particular week regarding myself and in how far have I understood the ordinary ways of ordinary life and in what respect have I been able to take a certain position regarding such events and where was I during such a period and was I ~~xxxx~~ completely taken up in that what I experienced or was there a possibility that something remained in existence which was untouchable?" And then, if I can "Yes", in answer to such questions, I will say, "What is it then in me that could remain stable, that could form, produce for me a haven and at times a guide, but, in any event, a certain form of solidity in which I can stand as a man, because, after all, that is my interest. "

How can I grow? I say I grow logically from a child until I reach maturity and my body is full grown. And the assumption is that then I am, because of that, a man. And then I behave and continue to behave like a child all during my mature years and finally, after a little while, I give up the effort of hiding and I go into a state of senility because everyone can acknowledge that an old man naturally becomes again like a child.

How much of a child are we during the day? These are the things that I must face. Sometimes it is very interesting if I can remain a little bit like a child, perhaps childlike ~~xxxxxxxx~~ instead of childish; that I can have still an attitude as if I am completely unspoiled. And every once in a while, it is very interesting that I can parade with that and that people will admire it and say, "How wonderful, how young he stays."

It is not that and you know it. All of us know that because deep down there is something else. I want to grow. I want to fulfill a function. I want to realize for myself the possibility of being that what I should be so that I can, in honesty, say, "I

should have been and I should have behaved like a man", that I then have a reason to say that because I know which way I should follow in order to become a man. And even then, the acceptance that I am not as yet the way I hoped I ~~should~~ could have been, that I do not blame outside conditions or other people. But I will blame, if there is any blame, myself, my education, the way I have been brought up, the way I have taken things into myself and the way, because of certain conditions in general, I have become automatic and mechanical. It is not a blame. It is an explanation of a certain situation in which I come to a conclusion that I am that and there is nothing else in me and only that. And that when I die, that dies, all of it dies. And everything that is my body returns again to the state where it originally came from before it was, you might call it, invested with life.

This is the problem: How can we now in our daily living understand certain things that are beyond life? Beyond such manifestations? That is, something that we start with; an essential something of myself, something which is already a little bit better and a little clearer and a little more truthful but which many times, of course, I keep away from others because I do not want to expose it.

My wish to become a man; how can I, under conditions which are difficult, still keep sufficiently track of myself, my behavior, my feelings and my thoughts so that they do not run away with me and that I am at a loss and that I am, in the end, the loser of that? There are many ways of course that one tries. Books, reading, digging into something that interests one, trying to find a solution to one's life as if one can, creation of some form, building maybe, whatever it may be. I try to get for myself a certain picture so that when I do this and I come to a conclusion: "Here is something that I have made" that it reflects on me and that I can continue to live with myself because I will say, "I did it." Sometimes I pay lip

service and say, "By the grace of God I did it." I do not mean it; naturally I don't. Because God maybe does not know it. But I ~~xxxxx~~ certainly know that I myself have done it thru the sweat of my brow. And I have made it and I have sacrificed many things in order to reach certain conditions. And still, if I do, I look back on such accomplishments and does it give me, in my heart, a certain satisfaction? And when I say, "I did it", am I really satisfied?

These are the conclusions ~~you~~ one must draw. You fix up a room. You put beautiful pictures on the walls. You have a good selection of all kind of furniture and curtain and everything and it looks beautiful in paint. And there it is - finished. And you have a chair and you sit and then you say "And now what?"

We all know these kind of things. They come to an end. There is an end to friendship. There is a point at which everything has been said. There is an end to love. One has explored everything and then what? It may take a little longer for some people, shorter for others. It all comes usually during our lifetime and we do not have to wait for death to come to a conclusion that we do die in many ways with our ambitions, with our ideals, with that what we start out with and the lifetime if such things in us that, in the beginning animate us and make us really sit up and wish to do and that. After some time they also dry up.

I say one does not have to be very old for that kind of an experience. Then, at such a time, and I say we all come to it sooner or later, like it or not, because this is the law of Earth. This is the law of our body. This is the law of the feelings we have at the present time. And it is the limitation of our mind that will prevent us from seeing further and reaching more understanding because the limitations are linked up with the material form in which we manifest.

There is an end to our force. There is a certain limit how far

we can reach. You can stand on your toes, you can extend your ~~fine~~
~~your~~ arm and your fingers, and still there is a limit. There is
something regarding your mind. You start reading a book. You try
to find out what is in it. You cannot understand it. After a little
while, maybe you understand a little more. After a little while,
you understand less. What is it that constantly is out in our way
as something that prevents us from reaching where we really want to
go? So that finally we must give up. We have come to the conclusion
that we cannot do it; that ^{someone} ~~something~~ else perhaps can do it. And maybe
there are very few exceptions of such people who continue to think,
who can continue to feel and not to turn around in circles and repeat
themselves.

Real creation would mean that there is no end. Real creation
means that I become endless. That is, that I, in my time limitation,
~~not~~ limit myself, not only to time, but use time for whatever the
limits are in order to reach an unlimited condition which I call
eternity. This is really the problem. But for that, we have to have
questions because if we do not have questions, if we do not simply
feel and think that there is something to ask, we will be subject to
that kind of a law that, after a little while, either we are too
tired or we are not further interested.

We are limiting. Our circle of interests, idealism gradually
disappears and we are disappointed and the constancy of the blame which
comes to us that it is not our fault. And, in truth, it is not our
fault. But it is not the fault of conditions. It is the fault or,
rather, the state of ourselves because we, as we are, are limited.
And there is nothing that one can do about it because nature will
not help you. Naturally we will come to an end. ²

Super naturally or great naturally, you need not come to an
end; at least not as yet. It is the hope. If I can believe that,

regardless of whatever my experiences have been, whatever my ambitions have been and the condition in which I found myself at times which may be quite disgusting, that then there is still the possibility that I say to myself, "But, it is not the end since I do not wish it to be ending like this.

And it is not logical to assume that it has to end because, if I find myself with life as I now am represented, even if it is Earth, it does not mean that I have to stay there or that I, even when I stay here, I have to be bound by the laws which reign and which govern Earth and myself. That is the point of belief. That is the starting point. That is with which I begin. That kind of hope. It changes into a wish. My mind helps me to the extent that I can conceive of such a state in which there is more freedom. And that is as far as my mind will help me because, altho I may conceive of the possibility, my mind does not give me how to get there or indicate the road towards that.

So, I have to use other means. Probably I have to use my feelings at its best state. That is, I have to find what is, at times, an ~~instinct~~ inclination, what is at times an aspiration towards the possibility of a different kind of life. Maybe I find it at time when I, religiously inclined, pray. Or, at times, when I experience a moment of tremendous significance for myself; a moment in which I then know that I am free altho I also know that it passes. And I can not retain it and I have no means of bringing it back. At the same time, I know by such tremendously interesting experiences that something can take ~~place~~ place in oneself and that, at such moments that I wish that could be repeated, but that I have more than a wish. I have a hope that there is some way by which I can find how to get there and what to do.

It is not a question that one keeps on thinking about it. I say

it is probably much closer to the feeling of that what I have when I aspire; when I have a real wish towards something not of this Earth. And logically, my mind will help me in that in order to do that, that I ought to be free and how can I become free from these things which bind me constantly?

If I understand it quite well, if I see that that what binds me is constantly mixed up and definitely connected with my sense of time: Maybe that ought to be explained. When am I happy? When I experience a state in which time for me has lost its value. You can also say it differently. When I realize, because of certain fortunate conditions, that I have an experience of unity, I am, at that moment, timeless. Therefore, if I have any dealings with that what exists on Earth, that is, if I have any dealings and try to understand problems related to space and related to time, then I know that if I could understand them in their proper relationship, their effect on me and how they bind me and how I am part of such concepts, that then my mind can help me to understand it. That is, I could become timeless. I also could become free from the laws of space. In that, everything is not included.

I understand time as a duration. If I see time as a point, I have solved that particular problem because then I am free from past and future. If I solve the problem of space linked up with the time duration, bringing it to a point, I then know that at that moment I am in that kind of a happy state where I am as if lifted away from Earth. That means that I experience then such a moment of lightness as if I have changed into a different material form.

All of this points philosophically and psychologically in the direction of the accomplishment for myself of becoming timeless and also of becoming lighter, that is, freer. As a result, if I think and keep on thinking correctly, the logical conclusion is, when I know that time is a point and when space has been reduced also to a point,

and I am still there, I am then living in a different world. From that kind of conclusion, it is an easy step to introduce the question of objectivity, because everything that is connected with time or space remains subjective. And objectivity, for the time being, we define as non-subjective.

Here is the problem then and the solution: We live in time, I live in the world. I live in my life. I experience everything. Gurdjieff calls time the unique subjective. It is that what is subjectivity par excellence for me. And if I can, with my mind and with my feeling aspire to the possibility of that kind of freedom, then I also know how I must work. That is, I have to become non-subjective in my subjectivity. I have to become timeless in my time subjectivity. I have to become lighter in my heaviness. These are not only problems, they are now also solutions because I ~~know~~ have something that I now can put my teeth in.

And now I wish to work on myself. And it simply means that I try, at times when such time becomes a moment for me, to be, regarding that what I see, objective or non-subjective. That is, freedom for identification, freedom from explaining it, freedom from blaming conditions as they have led me to be what I am, but the acceptance of that what is.

So, here is work. If you have followed what I have tried to say, tried to build up, tried to build up logically, as an ordinary person who would try to think and ponder about the idea of life and what concerns him and what he should do and he is confronted with and what are the obstacles that naturally are in his way for clear thinking and to keep on remaining logical, to try to build up a certain means in order to extricate himself, as it were, to pull himself up with his own ~~bootstraps~~ bootstraps, that ~~is~~ then the person concerns himself only. And in trying to remain within oneself completely selfish, without affecting anyone else, without changing his mode of living, without

engaging anything regarding any relationship with an one else, without taking away from anyone else; in that ~~unconscious~~ sense, being egocentric and realizing that, in this egocentricity, my ego has to be changed into a center of the sun.

You know astrology. You know a chart. It is based on geocentric, the Earth as center. And there are certain astrologists who know something about the sun as center and an astrological chart based on heliocentric measurements. For ones life, as long as I consider myself and my body and my personality the center of my own universe, I will remain in bondage to that kind of configuration because it remains Earthly. At the same time, I must study it because it is the only means I have of becoming acquainted and it is also the only means thru which I could perhaps reach something else because I do not know how else I would make contact with something of my own volition.

I can say, "Yes, I sit in the sun and the sun warms me." It isn't anything that I have to do with it because, if the sun disappears behind a cloud, where am I? I have absolutely nothing to say about how Venus and Jupiter will guide me and how the sun. I have nothing even to say with the time I was born and in what particular period of the Zodiac I happened to have my birth place.

But it is a question now how can man, in his own way and with his own efforts to put himself in such a condition that he starts to understand that what might effect him? And, in that being effected, put himself in that kind of a situation that he can receive that kind of material which is of use and value to him and gradually that he then changes into an individuality where the sun becomes the center or, to say it differently, where instead of man, God will take the place; or, instead of that what I now call my conscience, based on all kind of ceremonies religiously or according to culture and civilization, that I gradually could obtain a conscience which

could stand the influence of an outside condition and will not wither. That is, that kind of a conscience which is, in its nature, as if it belongs to God or to the Sun or to the Milky Way maybe. How can one make it? What is ~~ix~~ there as hope that we, as ordinary human beings, can work for that purpose? What are the requirements?

Of course, we know it. We know it very well. We know much more than we even want to admit. We do not want to admit it because we do not do it and we know that we hope constantly that something else will help us so that, if we could have that kind of life that it is as if it would be given to us on a golden platter because God loves us. I do not know about such things. Maybe He does. I also know that it is quite necessary for me to ~~be~~ that kind, so that God could love me. And therefore, if I am not corresponding to that what in my own heart indicates what I should be and should become, that I never will receive anything that has or might be called another kind of an influence which is not Earthly.

The work for us is to try to understand ourselves; to try to find what ~~ix~~ is this instrument with which we were born and which is available and which we, by our own efforts, our own ~~tasks~~ intellectual efforts, by our own common sense, try to ~~man~~ keep in a good state, try to keep in such a way that it is, in the first place, healthy, that it is available, that we take care of it; that we become responsible for that what is our body, that we are responsible for our feelings, that we take the ~~per~~ responsibility for how we spend our time in thinking. And that we then, on the basis of these three different requirements start to learn what there is available and take the responsibility completely for that.

One can quibble about it. What is it in me that such a thing is wished; that I want to find out the reason for my existence? I can

say, "Yes, it is the voice of God or whatever it may be." Maybe so. What is really the difference? Because that what counts is my attitude, that I am willing to give in order to receive in order to be. What will I sacrifice and in how far can I use that what I have for that particular kind of purpose and how will I reach freedom? How can I reach freedom if I continue to wish to be bound?

So of course it is necessary to see that I am bound that gradually I become freer and freer from such things which I already know in my mind and very often in heart, I know I can do very well without. Then I work. It is the beginning of work. It is the beginning of educating myself in a more correct way so that I have something I can stand on and that my word becomes more or less something that I myself can rely on and that others can rely on, so that I become, for them and for myself, a reliable person.

Let your yea be yea and your nae be nae at any one time. And if you do not, if you do not want to promise, don't promise. If you go over your statements, do not lie if you possibly can help it. Do not lie for convenience sake. Try to face it. If you cannot face it, don't. But do not make it appear as if you are better than you are. You are what you are and there is nothing to be ashamed of because in most cases, that what you are is not at all your fault. You are what you have been brought up to be even if it was done with well-meaning people and even if you yourself studied in certain directions. Perhaps such a direction did not cover the possibility of objectivity.

And even at times when you know very well that there are moments in which you see reality, in which you experience something of that kind of unity, which ought to be helpful for one, that then, with all your desire that you wish for that kind of a moment of experience, you will not know how to reach it.

So, this question of how to work, how to become objective, how to

give to oneself and to one's life a certain support, a certain direction so that, with that, we measure and with that I say "I can live because I want to go in that direction" and I also know, even if I have to do it in the beginning with the assumption that it might yield something, I will have to start in order to find out that either that is true or it is not.

And so work depends entirely on one's own experience and the experience of someone else telling someone else, telling that you have to do this or that in order to find out. "And you believe that person instead of believing your own experience. You listen to certain things. You read whatever you wish to read. You try to assimilate it. You try to put it in yourself as a wish, "I want to wake up. I want to try to become objective or, rather, aware even if it only for one moment."

I try, at times, not to identify with all the silly nonsense that I usually lose my energy on. But I wish to be; in that way, I wish to be one. I can be at times when I really wish. I can be one in whatever I do and, at such moments, the experience can be, not only the oneness, but an inner joy for myself that I know that I am on the right road. This is the problem for all ~~sorts~~ of us. It is the problem that constantly, every day, comes up: What will I do today regarding that? What is it that I wish to do with my life ~~xxxx~~ and in my life so that I can actually start working in a certain way, without giving up all the various things that I ought to do professionally and personally or whatever relations I have, that I can continue in my life and using this life as a stepping stone towards something else?

It is a question of desirability. Either I see it as a possibility for myself, that I wish it or, if I do not wish it, then, for God's sake, do not pretend. Either yes or no. Continue in exactly the same way as always and live on Earth and become as good a man as you

possibly can be but do not talk about evolution or the possibility of man getting or gaining or trying to reach or making another body, either Keesjan or Soul. In any case, we are just ordinary human beings, fulfilling a function and perfectly correct, fulfilling that function on Earth. This can be an aim of ones life. This can be an aim with which I can be satisfied as long as I fulfill that what is within the framework of that what is required on Earth that I pay that and I can be, at that time, and all thru my life, quite correct. It does not mean that I have to ~~wake up~~ ^{wake up} ~~wake up~~ for that purpose. ~~It~~

But, if I wish to wake up for another purpose, for another kind of an aim, an aim probably which is deeper or, rather, which ^{has} ~~is~~ more perspective in it, which has depth in a certain way because it puts different experiences in different relationships, so that I then get for myself, instead of a flat picture, I have a third dimension added to the results on that what is now my object. Maybe, in that way, I could gain or perhaps I could experience an experience of a different kind of, I wouldn't say happiness, but maybe ~~joy~~ joy, maybe satisfaction, maybe inner peace; maybe in relation to that what ought to be, it probably is on a higher plane.

Even that I will not know until I get to a different plane. And I see that I am, whatever I have left, that I have left certain things which bothered me and which, at the times when I experienced, I ~~have~~ had a feeling that I should not experience that in such a way of that gradually perhaps I can loosen myself, loosen such bondage in order to regain my proper place. Who knows what ones proper place is? It is easy to say it is not on this Earth. How does one know? Maybe. Maybe that one wants to say, "Everybody else may stay on Earth but I will not." Maybe if such desire exists, maybe one can get somewhere. Maybe it is not the way to get there. Again, who knows such problems? Who knows the answers? Who even dares to think about them?

I have to put my feet on the ground now. I wish to wake up. I

take the first step. I am not interested in where I will go, what I will become and how people will admire me. I am interested in being myself at this time and being awake so that I can actually see; that I change that what is now my knowledge of being into an understanding of being, that I am. When I try, and I try now as often as I can, that I am, that I take a step and another step and again and again and not forget and not let go but hold on. And I will make up my mind that I will continue to try because regarding such honesty, I am perfectly willing to sacrifice my life.

Maybe this is ~~xxx~~ a way of looking at it. Maybe that is the way it could be actually religion for oneself; in one's life - how to be, how to be a man; how to live, how to understand, how to do. That what I must do, I do. That what I must feel, I feel. When I wish to think, I think. And then, if then in that combination of the three different kind of aspects of myself I could become one, then I would have being. Then perhaps there is the possibility for my Soul to start to grow.

This aspect, this, you might call it, inspiration, this wish to extricate oneself out of the condition of that kind of suffering, out of the bondage in which we unquestionably live and which we must realize if we are honest, that that kind of freedom is desirable. And perhaps in that desirability, I may not reach the sun immediately and perhaps it is a long long way off but my life is still long. It need not die. That is, as far as my physical life is concerned, I do not believe in that kind of death as yet as far as my functions are concerned. They must remain alive, open and not cluttered up.

I am interested in what I do actively. I become interested in what I feel and how my energy is spent with my feeling center. And I am interested more than ever in how my mind starts to use mental energy for what purpose and what are the results. And, if I can change a little bit of my formulatory energy onto pondering energy, maybe out of my

mind something can be made which starts to jostle in the direction of a reformation and a reconfiguration and the mental properties of my mind because there is the possibility of further development.

And of course the motivating force must be my wish, my feeling, my possibility of that kind of understanding of that what belongs to my, almost I would say, spiritual well being; my real wish linked up with that when I take a deep breath and I say, "God, how wonderful." Maybe at such a time, I can experience something else. Maybe at such a time I am not the kind of a man that I was. Maybe at that time the potentiality of man has become for one moment actual. And that is a form of rejoicing. It is a form of something that at times it comes out of me in some way or other and that then, at such a time, not only is noticeable by others, but I know because then, at such a moment, one can say, "I Am", and the expression of that, it comes thru ones eyes. It comes thru ones posture. It comes thru all kind of different forms of behavior. It comes in a certain way how one moves, how one walks, how one is as if, I have said it several times, one walks on impressions. It is a different form of lightness. It is not walking on air. It is walking on the third food which, because of its conscious appearance, as taken on substance so that I can walk on it, so that it can even support my physical body.

It is this that we are talking about. It is really that wish for us if you only know how. If we only wish, if we have the endurance to continue with that regardless of whatever difficulties might present themselves, that I will, not only accept them, but I will use them for the purpose of reaching a different level in my life now, not to wait until I die. Today, tonight, tomorrow, again and again. These opportunities exist. You take. You wish. If you can, you do. But do something. Do not leave it in your head only. Do not have it only in your feelings. Even with your head and your feeling, translate it

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in your posture, your movements, your voices, whatever you are, what other people can see, whatever you become aware of; try to indicate in that that there is a motivating force in your which you want to express and it comes from that what is my real Self, if you only dare.

It is open for everyone. The possibility exists for each person. How much will come, that is, how much will be translated, how much the probability is that such a possibility becomes actual, I do not know. Maybe you do not know either. But you can find out. And you can, constantly having in mind, and, at times, try and at times when it is so difficult, perhaps try; and at times when it is easy, also try. But constantly having in mind my wish: I want to grow in that direction and not in just turning around in circles on Earth.

For all of us these questions remain. We face them each day. You must know them. You must face them. In whatever condition you are, whatever age you have, whatever is clear to you, whatever you feel that you can manage, whatever is the question for you of your seriousness in applying in your life such possibilities which exist for you ~~xx~~ if you wish to take them. Mind you, there is no particular need for anyone of us, from the standpoint of infinity, to become conscious. We are not under any obligation. Life on Earth continues regardless of us. We could be very well, all of us, supporting cells. God is not waiting for us to become conscious. I do not believe He cares. I think He does care later on when we care. If I care, at the present time, for that what could be my life, then God is with me. This is the definition of God. It depends, since I do not know any better, it depends entirely on my concept of myself; and, in all humility and simplicity that what I am when I say, "I am", all of me is then, that for me is God. My life, my way of living, my response, my acceptance, my wish to continue, my desire to understand, my willingness to work.

You have it tonight and tomorrow and the day after and next week and many days of your life, the rest of your life. Use what you have lived for the purpose of reliving by using that what you have now. And change it, convert it, make it servicable to the possibility of becoming a stepping stone towards a different kind of level. To the extent that you understand it, to that extent you will work. To the extent that you you feel it is a need, to that extent you will wish. To the extent that you know, to that extent you will really be.

All of this includes answers to/whatever questions you had. It does not matter that we do not go into detail about how to do a task and how to do this and that, The fundamental reason for a task is that I wish to work and that there is something in me that says, "I ought to." What will I do? Good, do a task. Do whatever you wish. But, whatever you do, wake up. Make an attempt to be awake in whatever you do. Make an attempt to be complete in whatever you do ~~in~~ or think or feel so that, in that completeness, your being becomes that one focal point of your living. And then, from there, you use whatever component parts there are in the form of your functions, for the purpose of living and still remaining awake.

I hope you can work. I hope you really wish to work; that there is something in you that says, "This must be it for me." That there is something that you realize that has to be in that, that it compels you because, I assure you, there is nothing else. There is a great deal of other kind of information and information, more or less, similar. Of course, I never deny such things. And that many times one can be stimulated by reading Schopenhauer or Kant or Fichte, of course. We are all human beings. We are effected by all kind of impressions on us and that, at times, if we receive it in a correct way, that that also can start us on having a wish to become something what we are not now. Of course. Then, the question is how.

And perhaps, after today the wish has left you. And after a week, the memory is gone. Unless you link these kind of thoughts and wishes ~~x~~ up with a definite method, a way of wanting to work, you will forget. But, if you will remember the method, to try to become objective, to try to see oneself, to try to be present to oneself behavior, to try as if something of you observes myself functioning. If it is connected with that by association, then the ~~method~~ thought and the feeling will have a place and can, at such a time, be translated into ~~an~~ activity, the actuality, your life, then, at that moment, as experience.

If you do not do it, you will have a very nice time mentally, and emotionally you even can become sentimental. And still, you are not a man. You will only be a little part, maybe beautiful, but just the same, a little part of a man because you will not be able to do. For doing it is necessary to have that kind of a dexterity but it has to be guided by a mind which is clear and it ~~is~~ has to be propelled by a real wish from one's feeling. Then one is complete.

This is the fourth way: How to be, ~~objective~~ in ordinary life, awake. Work this week. Read, think, feel, talk, communicate with each other, help each other. The road is sometimes, for different people, at different times, difficult. We are many times confronted with our own difficulties when maybe someone could be of some help. It is not that we are brothers and sisters but we are helpers for each other because maybe in that helping, certain things become crystal clear for oneself. We do not live alone. We were not born like that. We were born, unfortunately, maybe in New York City, a little bit too close together. But, at least we ~~are~~ are not alone. We are dependant. We are a structure. We belong as mankind together as if it is a net, knitted, in which we are the points. Our strength could be in that. In exactly the same way, our strength regarding

work could be like a net. But this time a net of consciousness and a net on conscience.

Maybe we live for that, I do not know, You must for yourself, you must know what is ⁱⁿ your life, each one of us individually, our motivating force. What do we really wish, really wish; now what someone else expects us to be. But, when I am by myself and I close the door and I am in the holiest of the holiest for myself and I am confronted with that problem, who am I then, where am I, but, how am I?

Maybe then, in that way, I can understand a little bit more of life; myself included, other people, relationships. And then, on that basis, maybe I can do certain things I never could do before and maybe that a little bit of understanding will give me the strength to move mountains.

So, good luck. Wish yourself well. Wish others well. Do not forget. Keep it. Keep it within your heart. Hold it clear in your mind, but practise it. That is, put it out of doors. Make it manifest. Do not keep it to yourself. Prove to yourself that it exists by becoming aware of that existence in your own manifestations. Whatever you do, do it with as much consciousness and with as much conscientiousness as you can.

If you have tasks, continue with them. Next week we will talk about it. Do, good night. Good luck. Work; work all you can in whatever place you are and whatever you have to accept. Good night.